

CHAPTER I

INTRODUCTION

A. Background of the Study

Literature is human's creature such as drama, novel, short story, poetry, poem, etc. In an age of backlash against feminist it is heart-warning to see the persistence of one of feminism's most promising traditions of theory and practice. Ecofeminism is a social and political movement which points to the existence of considerable common ground between environmentalism and feminism, with some currents linking deep ecology and feminism (Gaard: 1993).

Ecofeminists argue that a strong parallel exists between the oppression and subordination of women in families and society and the degradation of nature through the construction of differences into conceptual binaries and ideological hierarchies that allow a systematic justification of domination ("power-over power") by subjects classed into higher-ranking categories over objects classed into lower-ranking categories e.g. man over woman, culture over nature, white over black (Shiva: 1988).

They also explore the intersectionality between sexism, the domination of nature, racism, speciesism, and other characteristics of social inequality. In some of their current work, ecofeminists argue that the capitalist and patriarchal systems that predominate throughout the world reveal a triple domination of the Global South (people who live in the Third World), women, and nature. This domination and exploitation of women, of poorly resourced peoples and of nature sits at the core of the ecofeminist analysis.

Saman novel is written by Ayu Utami. It is appeared in May 1998, only one a few weeks before the fall of Soeharto. This novel is an omen of the changing cultural and political landscape in Indonesia. It is very interesting to be read because this novels some important issues such as sex deviation, politic in Soeharto's regime, and also belief to the God. *Saman* describes the lives of four female friends and a former Catholic priest, *Saman*. It deals explicitly with

themes of sexuality that is considered taboo for women in Indonesian at that time (Junaidi, 2005).

Ayu Utami also writes about the supernatural and mysticism in this novel. She has said that the stories portray some of her personal experience, such as her loss of religion which is reflected by the priest, *Saman* Utami also includes passages reflecting the destructiveness of Suharto's political authoritarianism. This novel has sold over 100.000 copies and been reprinted 34 times (Junaidi, 2005).

Saman has been translated into six languages and won several awards, including the 1999 Jakarta Arts Council Novel Competition that caused a sensation and controversy among Indonesian intellectuals and artist. It was acclaimed by many reviewes and also won the Prince Claus Award 2000 from the Prince Claus Fund, a foundation based in the Hague, which has a mission to support and promote activities in the field of cultural and development (Ayu Utami:1998). *Saman* novel was written by Ayu Utami, a young female of Indonesia. Justina Ayu Utami or Ayu Utami was born Bogor, West Java, 21 November 1968. She finished studying Russian literature in University of Indonesia. She is an activist, journalist and novelist in Indonesia. She had been a journalist in some magazines namely Humor, Matra, Forum Keadilan, and D & R. She established the Alliance of Independent Journalists protesting against the banning. Ayu Utami continued her journalistic work underground, which included the anonymous publication of a black book on corruption in the Soeharto regime (Ayu Utami: 1998). Ayu Utami currently works for Radio 68H and independent news radio station which broadcasts all over the country. Now she works in the cultural journal *Kalam* and Teater *Utan Kayu* (Junaidi, 2005).

She has written novels, short-stories, and articles. Her first novel, *Saman*, getting rave reviews from many critics and is considered to provide a new color in Indonesian literature. *Saman* (1998) is widely considered as her masterpiece. It was translated into English by Pamela Allen in 2005. Given the fact that she is a young urban female author, the mass media has categorized her as one of the Sastra wangi writers. Although she never rejects it, she claims this categorization

shows that mass media are more interested in the lives of female authors than in their works. In her interviews, Utami says that because some female writers in Indonesia are young middle class urban women instead of coming from small towns and suffering urban shock in cities where the public doubts their abilities to write a good novel. She relates her comment to a vindictive rumor that says GoenawanMohamad, a journalist who is her mentor, wrote *Saman* for her. (Junaidi, 2005).

This was also influenced by the fact that years ago, the literary world was dominated by male writers, most of whom had agrarian backgrounds. She insists that the label sastra wangi is “a social symptom rather than ‘literary criticism.’” She argues that this attitude is evidence that literary works need to be regarded in a more mature way, and expects her novels to be enjoyed in such a way. In addition to the awards that she received for *Saman*, there were scathing criticisms from many sides. The way she describes Indonesian politics in *Saman* is still relevant today (Diani, 2007).

Although the story and people are fictitious, she has managed to make the story come alive, from the failure of development to the military’s barbarism against activists, to exploitation of the local population. She admits that she is also concerned with some aspects other than politics, such as religion and women’s sexuality (Diani, 2007).

The quotations that are used in this thesis, related to the discussion of *Saman* are based on Pamella Allen’s translation. Due to the in availability of the English versions of *Larung* and *Bilangan Fu*, I will translate all of the quotations used from the two novels. Her second novel, *Larung*, a continuation of the series of novel *Saman* was published in 2001. Seven years later, Ayu generates novel *Bilangan Fu*, after publishing her collection of essays “*Si Parasit Lajang*”. Recently, Ayu launches her latest novel, series *Bilangan Fu, Manjali*, (Diani, 2007).

In *Saman*, Ayu Utami weaves together the twin stories of Indonesian feminist awakening and resistance to neo-colonial policies that devastated farmers and villagers during the Suharto era. The structure of the novel is

complex, moving backwards and forwards in time from the 1990s to the 1980s and 1960s and among a variety of narrative points of view. *Saman* provides an important critique of the New Order, which was overthrown by students and workers in 1998. Coming out from under the censorship of Suharto, Ayu Utami's novel is a daring expose of truths that could not be previously told. Its candid and celebratory treatment of new freedoms for women, including sexual freedom, were dramatic innovations when they appeared (Utami, 1998).

Saman novel follows four sexually liberated female friends namely Shakuntala, Cok, Yasmin, and Laila. Wisanggeni is young priest who is assigned as parish priest by Bishop pared serving in a small town in *Karang Endah*, Perabumulih, Palembang. In the city of Perabumulih, young pastor Wisanggeni interacts and knows many people who turn out to be mostly about the migrants who work as rubber plantation workers. Conditions of the migrants as illustrated by Wisanggeni are far from prosperous and many of them live below the poverty line under development behind frenetic developed cities (Utami, 1998).

A framing romance tale follows the story, Laila, a journalist who has fallen in love with Sihar, an already-married oil rig worker that she meets on the rig caused by the negligence of the oil company's supervisor, Laila becomes caught up in Sihar's quest for justice. The plot takes us back in time to follow *Saman's* journey from the seminary to prison to continuing struggle against state oppression. This central part of the novel provides a harrowing account of how the Indonesia state is an accomplice to mercantile fascism. This is a compelling and distressing account of how the original Dutch colonial exploitation of Indonesia continued under the neo-colonial policies of Suharto's New Orde. In the end, the novel returns to the lighter story of Laila and her female friend in the 1990s, who each represents different choices and possibilities for women in Indonesia (Utami, 1998)

There are some reasons why the writer is interested in analyzing this novel. Firstly, *Saman* novel is a depiction of the realities of life with all kind of problems. Secondly, *Saman* deals explicitly with themes of sexuality, taboo for women writers in Indonesia at that time. Thirdly, *Saman* novel also reflects the

destructiveness of political authoritarianism during New Order, ecofeminism that becomes the main issue of this novel is reflected well.

The first reason is *Saman* novel is a depiction of the realities of life with all kinds of problems. So the reader can take some values in the novel, such as appreciating other people, sacrifices, candour, and firmness. Ayu Utami has said the stories reflect some of her personal experiences, such as her loss of religion which is mirrored in the priest, *Saman*.

The second reason is *Saman* deals explicitly with themes of sexuality, taboo for women writers in Indonesia at the time. Several senior and well-known Indonesian writers criticize *Saman* as a gratuitous pornography. Some critics praise the use of rich language in the novel. However, others disapprove of the openness sexuality of the novel, and its explicit use of the words, such as rape me, I am still a virgin, orgasm. This novel also tells about the supernatural and mysticism that has been undergone by the major character, *Saman*, in Perabumulih during his childhood (Utami, 1998).

The reason is *Saman* novel also reflects the destructiveness of Suharto's political authoritarianism during New Order such as land dispute and riot in North Sumatra. Utami writes her novel honestly and explicitly. The fourth reason because ecofeminism that becomes the main issue of this novel is reflected well. Feminism is a collection of movements and ideologies aimed at defining, establishing, and defending equal political, economic, cultural, and social rights for women. This includes seeking to establish equal opportunities for women in education and employment. A feminist advocates or supports the rights and equality of women (Bartowski and Kolmar 2005, 45).

Feminist theory, which emerged from feminist movements, aims to understand the nature of gender inequality by examining women's social roles and lived experience; it has developed theories in a variety of disciplines in order to respond to issues such as the social construction of sex and gender. Some of the earlier forms of feminism have been criticized for taking into account only white, middle-class, educated perspectives. This led to the creation of ethnically specific or multi cultureless forms of feminism. Feminist activists campaign for

women's rights – such as in contract law, property, and voting – while also promoting bodily integrity, autonomy, and reproductive rights for women. (Bartowski and Kolmar 2005, 48).

From the explanation above, the researcher is really interested in analyzing the ecofeminism reflected in Ayu Utami's *Saman* (1998). The study will be analyzed by using a feminist approach. So, the researcher entitles this research **“Ecofeminism reflected in Ayu Utami's *Saman* (1998): A Feminist Approach”**.

B. Literature Review

Saman novel is an interesting novel to be read. As far as the writer concerns, the research on the *Saman* novel has been conducted by some students. The first study about *Saman* novel is conducted by Lusiana Nety Harwati, a Brawijaya University student, in her published on March 17, 2012 “*Saman: Is It A Gratuitous Pornography?*” She concluded that Ayu Utami's *Saman* is considered as an Indonesian controversial novel because of its openness in depicting sexual problems. She concludes that sexual openness shown in the novel is only a means to reveal the real situation in Indonesian society. The second is a study which was conducted by Oktivita (UMS, 2009) entitled *Perilaku Seksual Dalam Novel Saman Karya Ayu Utami: Tinjauan Psikologi Sastra*. This study describes sexual disorientations and reveals complex sexual behavior in *Saman* novel.

The third is a study which was conducted by Ika Librini (UMS, 2014) entitled *Freedom of Thought in Saman Novel by Ayu Utami (1998): A Generic Structuralist Approach*. The writer focuses on the reflection of feminism in the *Saman* novel. The similarities of these researches are the use of *Saman* novel (1998) as the data source.

C. Problem Statement

The problem statement of this research is “How is ecofeminism reflected in Ayu Utami's *Saman* (1998): A Feminist Approach?”

D. Objectives of the Study

The objectives of study are mentioned as follows:

1. To analyze Ayu Utami's *Saman* novel based on feminism of this novel.
2. To reveal ecofeminism reflected in Ayu Utami's *Saman* (1998): A Feminist Approach.

E. Limitation of the Study

The writer focuses this research in analyzing ecofeminism reflected in Ayu Utami's *Saman* (1998): A Feminist Approach.

F. Benefit of the Study

The study is expected go to benefit as follows:

1. Theoretical Benefit

The writer wishes that this study can impart a new contribution and information to be larger body of knowledge, especially the literary study on *Saman* novel (1998).

2. Practical Benefit

This study is wished to give deeper understanding and enrich both knowledge and experience especially forth writer, generally for other student of Muhammadiyah University of Surakarta and also can be used as reference by other university student who are interested in literary study on *Saman* novel (1998) based on feminist approach.

G. Underlying Theory

In this section, the writer involves the underlying theory that will be used to analyze the novel. They are as follows:

1. Nation of Feminism

Feminism theory is a politics directed at changing existing power relations between women and men in society (Mandell, 1995:4). Then, according to the American literary critic bell hooks in Mandell. Feminism constitutes a social, economic, and political commitment to eradicating race, class, and sexual domination and to reorganizing society so that individuals self-development takes precedence over imperialism, economic expansion, and material desires (Mandell, 1995:4).

Feminist theory focuses particularly on women's experience of sexuality, work and the family, inevitably challenging traditional frameworks of knowledge and putting in question many assumptions such as universalism the view that there are biological universals (Humm, 1997:5).

Feminist critiques of the categories of western philosophical thought have revealed the gendered nature of the dichotomies that structure it. The dichotomy masculine-female implies other oppositions, rationality-emotionality, culture nature, production-reproduction, active-passive, dominant-subordinate, objective-subjective, aggressive-peaceful, and so on. The super ordinate category in all these dichotomies is masculine; western philosophical thought has been exposed as being masculinist (Bartowski and Kolmar 2005, 45).

The generation and production of knowledge has been an important part of feminist theory. This debate proposes such questions as "Are there 'women's ways of knowing' and 'women's knowledge'?" And "How does the knowledge women produce about themselves differ from that produced by patriarchy?". Feminist theorists have also proposed the "feminist standpoint knowledge" which attempts to replace "the view from nowhere" with the model of knowing that expels the "view from women's lives". (Bartowski and Kolmar 2005, 45).

A feminist approach to epistemology seeks to establish knowledge production from a woman's perspective. It theorizes that from personal experience comes knowledge which helps each individual look at things from a different insight. Central to feminism is that women are systematically subordinated, and bad faith exists when women surrender their agency to this subordination, e.g., acceptance of religious beliefs that a man is the dominant party in a marriage by the will of God; Simone de Beauvoir labels such women "mutilated" and "immanent" (Bartowski and Kolmar 2005).

Consequently, this has sparked the branching of critical theoretical analysis of feminism and the differentiating sects of the movement. While feminism was once thought of as a movement based on ultimate solidarity, the movement was now being critically examined for its lack of inclusion of all women (citation). Intersectionality also aids in the analysis of the different levels and forms of oppression, as it highlights the Matrix of Domination – a sociological paradigm that describes the issues of intersectionality and suggests that everyone is both the oppressor and the oppressed (Bartowski and Kolmar 2005).

Thusly, intersectionality has provided an opportunity for feminist scholars to think more specifically in regards to feminist theories and the types of feminists that they affect. Intersectionality works cohesively with the fundamental arguments of black feminism as well as indigenous feminism as it highlighted the types of oppression that minority women face not just from men or the structures of society, but also from white women. It has questioned the meaning of solidarity within the feminist movement, and allowed feminists to think critically about the causes being fought for (Bartowski and Kolmar 2005).

In this debate, women writers have addressed the issues of masculinized writing through male gendered language that may not serve to accommodate the literary understanding of women's lives. Such masculinized language that feminist theorists address is the use of, for example, "God the Father" which is looked upon as a way of designating the sacred as solely men (or, in other words, biblical language glorifies men through all of the masculine pronouns like "he" and "him" and addressing God as a "He"). (Bartowski and Kolmar 2005).

Feminist theorists attempt to reclaim and redefine women through restructuring language. For example, feminist theorists have used the term "womyn" instead of "women." Some feminist theorists find solace in changing titles of unisex jobs (for example, police officer versus policeman or mail carrier versus mailman). Some feminist theorists have reclaimed and

redefined such words as “dyke” and “bitch” and others have invested redefining knowledge into feminist dictionaries (Bartowski and Kolmar 2005).

The word feminist emerged in 1890’s as a identify individuals who supported not merely an increased public role of women, but also women’s rights to define themselves as autonomous beings. A feminist may fight as well as in group. Women or man may struggle in the family as well as society.

Jagger and Rothenberg in Mandell (1995: 4) there are four concerns in the feminist theory:

1. Feminist theory seeks to understand the gendered nature and virtually all social and institutional relations. These arrangements determine who does what and to whom, what we are, and what we might become.
2. Gender relation is constructed as problematic and related to the other inequalities and contradiction in social life. Family, education and welfare, worlds of work and politics, culture leisure are socially structured through relations of gender power, class, race, and sexuality.
3. Gender relations are not viewed as either natural or immutable but as historical and sociocultural productions, subject to reconstruction.
4. Feminist theorists tend to be explicitly political in their advocacy of social change. Feminist challenge what they call traditional race-class-sexuality-power arrangements which favor men over women, whites over non-whites, adults over children, able-bodiedness over non able-bodiedness, residents, and the employed over the non employed.

The aspects of feminism are covering women’s position, women’s role, women’s sorrow, women’s right, and women’s participation.

a. Women's Position

Based on the history, the positions of women were always under the men. They were always discriminated in all aspects. Andersen (1983:9) states that feminists believe that women are treated as inferior. The statement is supported by Mandell (1995:14) who states that women was oppressed by a special form of life called patriarchy through which man appropriates all superior social roles and keeps women in subordinated and exploited position.

b. Women's Role

According to Mandell (1995:54) women are traditionally defined by their roles as daughters, wives, and mother. Women with disabilities are assumed unable to full care taking and partnership roles. Besides, at the time when women decide to work outside their house, they will face many forms of gender discrimination. It is supported by the Andersen (1983:75) who states that women's role in economic life has always been underestimated, there are assumptions that women who stays at home as full-time house-wives are not working and women who works for wages are doing it for "pin money", and women's work is not as valuable as men's. The result was women's work has not been paid the same as men's get.

c. Women's Sorrow

Sorrow means guarantee or feels something that not happy. Sorrow in human life often happens along with life develop. More and more human life develops, so will more complex humans be up against the sorrow. Sorrow includes a humans and world reality. Sorrow intensity with many consecutive levels more high the intensity more heavy sorrow that will be experience by humans. However, an individual also determine heavy or not sorrow intensity (Blaser, 1991).

An event which regarded by anyone's sorrow not certain constitute sorrow for another people. Sorrow can constitute energy for get up again for anyone, or as first measure to achieve enjoyment and happiness. Sorrow is one all of "best friend" the human because want or not, every humans will feel sorrow who knows of any form that sorrow, nothing which wouldn't feel sorrow. Will more effort which sure humans doing with the result that not little moreover dishonest in her life so that not life in sorrow (Blaser, 1991).

Women's sorrow makes women's feel very anxiety. Many women became hardness's victims. They are tortured. There are many news in the television, newspaper, magazine and the other media, broadcast about household's hardness. Majority, the victims is women. They are torture by their husband. Besides that, a woman who became a servant in a house, they are also became a victims of hardness. They are torture by their boss. But, if the women life in a broken family, it is also making the woman fells suffer (Bleser, 1991).

The attitude can shaped positive attitude or negative attitude. Negative attitude, example is regret because unhappy, disappointed attitude, hopeless, or she want to kill herself. Positive attitude it is optimist attitude surpass the sorrow, that life not combination of sorrow, but struggle of freedom yourself from the sorrow. Positive attitude usually creative, not surrender, moreover may be appear hard attitude or opposed attitude (Sheftall, 1990).

Women have become instrument of sorrow. Contraception has ensnared women in more ways than one. According to many cultural propagandists, it has become part of their American heritage even though, truth is told, women are the ones who suffer and even die because of it. Prophet is by the name of Pope Paul VI. He warned us more than 40 years ago in his profound encyclical, *Humane Vitae*: "A man who grows accustomed to the use of contraceptive methods may forget the reverence due to a woman, and, disregarding her physical

and emotional equilibrium, reduce her to being a mere instrument for the satisfaction of his own desires, no longer considering her as his partner whom he should surround with care and affection.”

The health and reproductive rights of women and girls cannot be fully understood without taking into account their legal and social status. Laws relating to their legal status not only reflect societal attitudes that shape the landscape of reproductive rights, they directly impact their ability to exercise these rights. A woman or adolescent girl’s marital status, her ability to own property and earn an independent income, her level of education, and her vulnerability to violence affect her ability to make decisions about her reproductive and sexual health and access to appropriate services (Jones, 2010).

d. Women’s Right

Women have right in every aspect of life, so women have the same rights as men. Woman has right to freedom includes on politics, economic, and sexual freedom. Mary Wollstonecraft in the late 18th century used classical liberal arguments in favor of women’s rights: Women are human beings, “rational and capable of self-determination and liberty.” Patriarchy distorts women’s personalities so that they seem to be the worst stereotypes (Thomsen, 2007).

Woman also has right to freedom includes on politic, economic, and sexual freedom. Feminist attempts to gain democratic right, the right to have education and occupation, the right to be Member of Parliament also the right to divorce (Humm, 2002:53).

e. Women’s Participation

Now women have right to participate in any way they like, as in legal, political, economic, social, educational, etc. Many women participate in government administration. They jumped down as a politician. Moreover, the president of Indonesia is a woman. Women and men are equal in public life. Expose the male-centered nature of society’s beliefs and mores, and replace them with the female

perspective. One's own (female) experience is the only legitimate source of truth and value.

Barker (2002: 24) states that the subordination of women is evident across a range of social intuitions and practices, that is, male power and female subordination are structural.

2. Nation of Ecofeminism

Every person has basic human right that must be appreciated by others. It is obvious that every person must respect others. Human right consists of some ecofeminism, such as ecofeminism. Human rights are not of a legal nature, but a moral nature; the enforcement of human race can continue to advance and flourish (Mann, 2011).

Ecofeminism is a social and political movement which points to the existence of considerable common ground between environmentalism and feminism, with some currents linking deep ecology and feminist. In summary, human rights are rights possessed by all human beings (at all times and all places), simply in virtue of their humanity. Human rights are those natural rights that are innate and that cannot be lost namely that cannot be given away. Human rights, then, will have the properties of universality, independence from social or legal recognition, naturalness, inalienability, non forfeitability, and imprescriptibility (Mies, Shiva , 1993: 24).

Ecofeminism there is no single definition of ecofeminism, and ecofeminists may well disagree with at least some of explanations. I give in this section, but there are core principles. Ecofeminists agree that the domination of women and the domination of nature are fundamentally connected and that environmental efforts are therefore integral with work to overcome the oppression of women (Gaard, 1993).

The primary aims of ecofeminism are not the same as those typically associated with liberal feminism. Ecofeminists do not seek equality with men as such, but aim for a liberation of women *as* women. Central to this liberation is recognition of the value of the activities traditionally associated with women; childbirth, nurturing and the whole domestic arena. Some feminists have

criticized ecofeminism for reinforcing oppressive stereotypes and for its tendency toward essentialism(Shiva, 1988).

Women and nature in Western society women are treated as inferior to men, 'nature' is treated as inferior to 'culture', and humans are understood as being separate from, and often superior to, the natural environment. Throughout our history nature is portrayed as feminine and women are often thought of as closer to nature than men. Women's physiological connection with birth and child care have partly led to this close association with nature. The menstrual cycle, which is linked to Lunar cycles, is also seen as evidence of women's closeness to the body and natural rhythms. Our cultural image of the 'premenstrual woman' as irrational and overemotional typifies this association between women, the body, nature and the irrational (Mann, 2011: 23).

Ecofeminist focus on these connections, and analyses how they devalue and oppress both 'women' and 'nature'. Ecofeminism believes that patriarchal society is built on four interlocking pillars; sexism, racism, class exploitation and environmental destruction. Ecofeminist analysis reveals that it's not only women who are portrayed as being 'closer to nature'; oppressed races and social classes have also been closely associated with nature (Mann, 2011: 24).

"In *Feminism and the Mastery of Nature*, Val Plum wood identified a pattern of dualistic thinking that permeates some cultures and is implicated in their destructive attitudes toward nature. Dualistic thinking involves setting up two. Plum wood characterized dualistic thinking as "an alienated form of differentiation, in which power construes and constructs difference in terms of an inferior and alien realm" (42). Subsequent Plum wood blames dualistic thinking for creating "logics of colonization." Ecofeminist Karen Warren gives dualistic thinking a similarly central role in supporting "oppressive conceptual frameworks." ("Power and Promise." Warren, Karen. "The Power and Promise of Ecological Feminism." *Environmental ethics* 12 (summer 1990): 125-146). (Plum wood, val. *Feminism and the Mastery of Nature*. London: Routledge, 1993)".

Ecofeminism is a relatively new part of the feminist movement, evolving out of political activism over the past three decades. Peace marches, anti-nuclear protests, environmental and animal liberation movements, and world hunger activism have raised the consciousnesses of many. A range of theoretical positions has emerged from this movement, resting on the assumption that there are critical connections between the domination of nature and of women (Mann, 2011).

Particularly, ecofeminists attack patriarchal society's dualistic thinking, wherein one side of the dualism reflects the "self" or the subject, while the second represents the "other" or the object. The object is considered only insofar as it can benefit the subject. Some of the more common dualisms addressed by ecofeminists are male/female, culture/nature, and mind/body, the former embodying all that is desired and "good" in Western society, the latter epitomizing those characteristics that should be denounced, shunned, or conquered (Graad, 1993).

Ecofeminism seeks to move beyond this dualistic world view and restructure our notion of power; life-affirming, consensual relationships are to replace "power-over" relationships. The movement wants to create an interconnected community, void of hierarchies, where all beings - human, non-human, and members of the organic world -- have their own intrinsic value and are part of the same living organism, the earth (Graad, 1993).

3. Structural Elements of the novel

In literary work we can find two elements: the intrinsic and extrinsic element. Extrinsic elements deal with the elements that build from the outside of the story. Intrinsic deal with elements that form the story inside. The structural elements which are essential in the totally of the novel are: Character and characterization, setting, plot, point of view, style, and theme.

1) Character and Characterization

Character can be defined as the participant of the story (Barnet, 1961: 13). Character is an imagined person who inhabits a story therefore they cannot be expected to have all attribute of real human beings (Kennedy,

1983: 45). Character can be divided into two types, major character and minor character.

a. Major Character

Major character is the most important in story. It has crucial role in the story and usually has conflict. The existence of major character becomes the central attention in narrative. Major character needs other character to make the story more convincing.

b. Minor Character

Minor character is supporting character. The minor character is not the central character in a story but its to supports major character.

2) **Setting**

Setting denotes the location, historical period and social background in which the action of a text develops (Klarer, 1999: 25). Simply, it answers the question where and when the story, takes place. Precise setting helps to establish the thruth of the story, to persuade the reader of validity of the tale (Rinehart, 1987: 63).

3) **Plot**

Plot is logical interaction of the various thematic elements of a text which leads to a change of the original situation as presented at the outside of the outside of the narrative (Kennedy, 1999: 15). It is important aspect of the novel. By knowing plot, people can learn the relationship between the events and problems in a story by relating its causes and effects.

4) **Point of View**

Point of view relates with how the author tells the story. The term point of view or narrative perspective, characterizes the way in which a text present persons, events and setting (Klarer, 1999: 21). In literary work, there are three kinds of point of view namely the first participant, non-participant (third participant) and omniscient point of view.

5) **Style**

According to Kennedy (1983: 75), one of the clearest indications of the tone of story is the style in which it is written. Style refers to individual traits on characteristics of the writer in the story. It consists of diction, grammatical structure, sentence construction, figurative language, and rhetoric.

The author style is an important point to make clear what actually the author wants to say though the story. Abraham (in Nugriyanto, 200: 289-301) points out that there are many things involved in style, for example diction, grammatical structure, rhetorical and symbol.

6) **Theme**

Theme is controlling idea or its central insight (Parrine, 1997: 137). A literary work should have a message for the readers. Theme is one of the most important parts in the novel which develops the story and is used by the author to express the moral message to the reader.

4. **Theoretical Application**

In this study, the writer will apply feminist as an approach to analyze the novel. The writer focuses on analyzing ecofeminism of the major and minor character that is reflected in Ayu Utami's *Saman* novel (1998). There are some steps in analyzing the novels. Firstly the research begins the structural elements of the novel which consists of character and characterization, setting, plot, point of view, theme and style.

Secondly, the writer observes ecofeminism that is reflected in *Saman* novel by using feminist approach. The previous technique will be applied in the next chapter to get deeper understanding about ecofeminism in the literary work. Finally, the writer will show the relationship between the structural elements of the novel and sociological aspects of the novel.

H. **Research Method**

In this research, the writer analyzes Ayu Utami's *Saman* novel (1998). There are five elements that should be taken into account in this research, they are:

1) **Type of Research**

In writing this study, the writer employs the descriptive qualitative research. Moleong (1983:4) affirms that qualitative research is research which results in the descriptive data in the form of observed people or behavior.

Then, the steps of conducting this qualitative study are (1) determining the object of the study, (2) determining the source of the data, (3) determining the method of data collection, and (determining) the technique of data analysis.

2) **Object of the Study**

The object study is *Saman* novel by Ayu Utami which is published in 1998. It analyzed by using feminist approach.

3) **Type of Data and Data Source**

There are two types of data namely primary data and secondary data that are needed to do this research.

a. Primary Data

The primary data are the main data obtained from all the words, dialogues, phrases and sentences in the novel. The primary data source of the study is *Saman* novel by Ayu Utami.

b. Secondary Data

Secondary data are the supporting data taken from literary books, criticism, and some articles related to the novel. The secondary data of the study are taken from any information related to the novel.

4) **Technique of the Data Collection**

In conducting the study, the writer uses the techniques in collecting the data as follows:

- a. Reading the Novel repeatedly.
- b. Taking notes of important part in both primary and secondary data.
- c. Underlying the important word, phrases and sentences which are related to the study.
- d. Arranging the data into several parts based on its classification.

- e. Selecting the data by rejecting the irrelevant information which does not support the topic of the study.
- f. Brewing the conclusion of the analysis that has already done in the former chapter and formulating its pedagogical suggestion.

5) Technique of the Data Analysis

In analyzing data, the writer employs descriptive qualitative analysis of content. The steps of the data analysis are compiled as follows:

- a. Analyzing the structural elements of the novel. Focus will be paid on the structural analysis of the novel.
- b. Trying to decide the sociological analysis of the literary work. Focus will be paid on the meaning of ecofeminism.
- c. Making discussion of the finding.
- d. Making conclusion.

I. Paper Organization

The organization of this study is explained in order the reader can understand the content of the paper easier. The organizations are as follows:

Chapter I is introduction, which contains background of the study, literary review, problem statements, objectives of the study, limitation of the study, the benefit of the study, research method, and paper organization.

Chapter II is underlying theory; it describes the notion of feminist approach, nation of ecofeminism, structural elements of the novel and theoretical application.

Chapter III is social background in Indonesian society in twentieth century which covers (1) the structural element of *Saman* novel; political aspect, economic aspect, economic aspect, science and technology aspect, cultural aspect and religious aspect.

Chapter IV is structural analysis; it covers (1) the structural element of *Saman* novel; it consists of narrative elements of the novel such as characteristics and characterization, setting, plot, point of view, style and theme; (2) Discussion

Chapter V is sociological analysis of *Saman* novel. The writer will present feminist analysis which relates human facts, collective subject, world view, and structure of work, dialectical conception between comprehension and explanation, and discussion.

Chapter VI is the last chapter of this research paper that consist of conclusion and suggestion.